THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not*" (JOB 42: 3).

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CHAPEL DEDICATED AT INDEPENDENCE, MISSOURI.

PRESIDENT JOSEPH F. SMITH and party returned on the 9th of December, last, from a trip through the Southern States, having made a journey of about six thousand miles. On the 22nd of November President Smith dedicated a new chapel at Independence, Missouri, which has been erected at the cost of $25,000. Large crowds attended the services, many representative citizens being present. At St. Augustine the Presidential party visited a Dr. Simon Ewing Smith, a distant relative of the Prophet Joseph Smith, now 108 years old. President Smith found him hale and vigorous, notwithstanding his advanced age.

The following dedicatory address, as published in *Liahona the Elders' Journal*, was delivered by President Joseph F. Smith at the opening of the new chapel at Independence:

"I congratulate the members of the Church of Jesus Christ of Latter-day Saints, commonly called 'Mormons,' and the 'Mormon' Church, on their having the privilege of meeting in a place so commodious, so convenient, so well adapted for their purpose as this building is. I congratulate them that they have put forth their energies towards the erection of it, and I am exceedingly thankful that the Church of Jesus Christ of Latter-day Saints was able to help them out, insomuch that they have been able to build this building and pay for it and place it out of debt and out of bondage that it may be offered unto the Lord free of all obligations, in debt to no one except the debt of gratitude and thankfulness and kindness of heart that they owe to all those who have contributed their little mite towards the accomplishment of the work. We always feel grateful to those who do good, for there is nothing on

earth equal to doing good, no matter in what capacity you may act or where you may act. If we can only do good, if we can only benefit somebody, bless somebody, comfort somebody, or cheer them up or aid the feeble and the weak and provide for the needy in some way, we are doing a good thing.

"I am thankful to the Lord that we have a place like this in Independence where all, or as many as the house will hold, who desire to come to worship God in spirit and in truth, in humility and in meekness and righteousness may come, and come without money and without price. I invite our friends and all who are here to continue to come from Sabbath to Sabbath if they desire. We shall be pleased to welcome them and invite them to come and listen and to take part in whatever will serve the people in the best possible way to benefit them, and to lift them out of error into truth, out of iniquity and into a position where may be obtained a knowledge of facts as they are and as they will be and as they have been with regard to the great work in which we are engaged, and which my brethren have been speaking to you about during these meetings. The brethren have taken pains to bear testimony to the divinity of the Prophet Joseph Smith. In order that none here may doubt my position regarding the divinity of Joseph Smith, I desire to say a few words about that myself. I remember Joseph Smith the Prophet; I saw him in my childhood; and I knew the Prophet personally as a child knows a man. I have sat on his knee, I have heard him converse and talk; I have seen him stand in a wagon in a rainstorm with an umbrella over his head when he was speaking, and so carried in the power and testimony of the Lord that there seemed to be no place to stop, and not a person in the crowd moved from his seat while Joseph Smith spoke. I remember those things as a child, and I remember the impressions that were made upon my mind at those times and under those circumstances.

"I was taught by my mother at her knee to pray; to believe in the Lord Jesus Christ, and to believe in the divinity of the mission of the Prophet Joseph Smith. I was taught by my mother to believe that God Almighty, the Father of our spirits, the Father of our Lord and Savior Jesus Christ, appeared to Joseph Smith, together with His Only Begotten Son, Jesus of Nazareth, who possessed the power of the Father and willingly gave Himself to be our Redeemer, for no man had power to take His life. He laid it down of Himself and He had power to take it again. As the Father possessed power in Himself so did the Son, the Only Begotten of the Father; He possessed the same power that His Father possessed, power and endless life, therefore, it was a sacrifice for Him to lay down His life for the sins of the world and to redeem mankind. I was taught that Jesus was the Christ, the Son of the Living God, that He had power to vanquish death and bring life to those who had died, for since by one man

came death, by one man came also the resurrection of the dead, that life should come unto all on whom death had come, and I believed it and I believe it still with all my heart, soul and mind. I can see no other way out my difficulty—out of the trouble that I am in in the world—but through the atonement wrought by the Son of God, where, through obedience to His law and His commandments, and by submission to His requirements made of me, I may obtain eternal life and resurrection from death to life again through His love for the children of God and the atonement that He wrought out for them. My mother taught me that Joseph Smith was raised up through the power of God to re-establish the ordinances of the gospel of Jesus Christ in the midst of the earth, that all mankind could again come to the life-giving power and spirit and principle of truth. Christianity—not your belief in Christianity—has never lost its force; its power has never waned in the world nor out of the world, and true Christianity has always been and always will be in the world or out of it. But what has been the matter? The trouble has been that men have forgotten God, they have transgressed the ordinances and have gone from the right way, and the Spirit of God has been withdrawn from the world, and they have taught for doctrine the commandments of men. They have failed to teach that faith, repentance, baptism for the remission of sins, by divine authority, is necessary, and that every man shall be judged according to his labors, shall be punished according to his sins, if he repent not. Instead of teaching them the vitality of the gospel of Jesus Christ, they have taught them the doctrine that all they need to do is to believe and they shall be saved. There is where Christianity, so-called, has been weighed in the balance and found wanting. But true Christianity, the true doctrines of Jesus Christ have not waned; they have not lost their power, they have not lost their force.

"I was taught this in my childhood and I believed it. I still believe it. I was taught that Joseph Smith was raised up by the Father and the Son and by the visitation of angels, who qualified him by the laying on of hands, and by endowing him with power from on high, with the Aaronic and the Melchisedec Priesthood, which is after the order of the Son of God, which holds the keys to the ministering of angels, and of baptism by immersion for the remission of sins, and of laying on of hands for the gift of the Holy Ghost, and all power to organize and direct, and to build up the kingdom of God in the earth, and I believed it, and I still believe it with all my soul, and might and mind. But the reason that I believed it is not just because my mother taught me so. When I was a little child, I believed her, and believed and felt that she was good, that she was a Christian woman, that she was a Latter-day Saint, and if ever a woman attained to that high status of being a saint of God, full of faith and full of good works, it was my mother. It has now been over sixty years that I have been

working alone, that is, without father or mother, and for over sixty years I have been actively engaged in this work, in preaching the doctrines given to Joseph Smith, in trying to live according to his instruction and according to the doctrines which he taught; but I have discovered through all my experience out of sixty years and more that the more I know about the doctrines of Joseph Smith and of Jesus Christ, the more I believe in their divinity and in their efficacy and in their power of life and of salvation and of redemption from sin. I have come to learn these, precept upon precept and line upon line, here a little and there a little. I have followed, according to my strength and with the blessings of the Lord, the instructions and teachings of Joseph Smith.

"Now, we talk of making sacrifices for the gospel's sake. I would like to say here that no man has made an actual sacrifice for the gospel's sake. Many have done things that have seemed to them a sacrifice, and they have called them sacrifices. I have thought many a time in the course of my experience in life that I was making many sacrifices, the sacrifice of home, the comforts of home, the enjoyments of my good home, and tranquility of home, peace and love of home, the morning and evening prayers of home, and the association of the loved ones there, by going out into the world among strangers in strange lands, among strange people, where I was looked upon with scorn and despised and condemned, and I thought, am I not making an awful sacrifice for something? What am I doing? What will be the result of what I am trying to do in the world among mankind? I have thought it over many a time, and I have read many times of the revelation given through the Prophet Joseph to Oliver Cowdery in relation to what joy would be a man's who succeeded in saving one soul unto God. That joy would be eternal joy and happiness, which would come as the result of the labors of an elder as an instrument in the hands of the Lord in saving one soul. Now, where is the sacrifice if we have been the instrument in the hands of the Lord in bringing many to a knowledge of the truth and of helping many who were weak to be strong in their testimony and knowledge of the truth? I hope to be worthy to meet them yet when my mission here is done, and have joy with them in a knowledge of the fact that I was instrumental in the hands of the Lord—not that I did it—but was instrumental in bringing one soul to a knowledge of the truth, and to salvation and exaltation in the kingdom of God.

"If I were to deny my God that would be a sacrifice; if I were to deny the principles of truth it would be a sacrifice; if I were to lie or steal or commit adultery or violate the laws of God, there would be the sacrifice that would be irretrievable to me unless I could live so as to repent of those sins and regain the favor and forgiveness of God. To bear false witness against my neighbor would be a sacrifice of truth, and on my part it would be irreparable in the

sight of a just God, who cannot look upon sin with any degree of slackness. To speak against my neighbor, to unjustly mistreat my fellowmen would be a sacrifice, that would be irretrievable to me.

"The Latter-day Saints are taught the great and glorious principle to do unto others as they would have others do unto them. It is our duty to do unto others and hold the rights of others as sacred as our own. The law of God, as taught by the Prophet Joseph Smith, requires a man to be virtuous as it does a woman to be virtuous and pure. If I were to sacrifice my virtue or my honor, that would be a sacrifice to be repented of. Not of myself; I am helpless so far as I am concerned in overcoming wickedness and in condoning guilt and in transgressing the laws of God; I cannot, without help, for it would be as impossible as it would be for me to rise from the dead in the resurrection without the help of Him who made it possible for me to come forth in the morning of the resurrection with the just, if I am privileged to do that. If I have taken away your good name or done anything to mar your happiness I can repent and ask forgiveness, and can do everything in my power to help you; but my sin will have to be atoned for in the sacrifice of the Son of God, He must forgive me as well as you, and there is no forgiveness of sins without repentance. No man will ever attain the forgiveness of sins except he repent of his sins, and repentance means a turning away from sin; ceasing to do evil and learning to do good, that is repentance, and it is that repentance that needeth not to be repented of; it is true repentance, and when we repent thus we can receive forgiveness from the Father, who has power to remit sin. We have power to bind on earth and it is bound in heaven. This is the priesthood, and he who does it in righteousness and justice the same can bind on earth and it will be bound in heaven, and he can loose on earth in righteousness and it will be loosed in heaven.

"Now, my brethren, sisters and friends, I have learned in the course of over sixty years of study and of thought and prayer that Jesus is the Christ, the Son of the Living God, and that His name is the only name under heaven given by which man can be saved. I believe it with all my soul. I not only believe it because of the actual conditions that I see existing, but I believe it because it is full of hope, full of mercy and love; full of hope because you hope for life everlasting; not only for life everlasting, but life everlasting in your own identity. As Jesus Christ rose from the dead, so shall all rise from the dead. Christ had the same body after the resurrection that He had while hanging upon the cross and previous to His crucifixion, and that body bore the prints of the nails after His resurrection, and He ministered to His disciples. He was not a spirit, but He was a man of flesh and bones, as tangible as their own, as He said to His disciples, "Come and feel and see that I am not a spirit, for a spirit hath not flesh and

bones, as ye see me have." As Christ rose from the dead in person, having His own identity, so will every one of us rise from the grave, preserving our own identity.

"I love the doctrine, and furthermore, I believe in the doctrine that man is not without the woman or woman without the man in the Lord. I believe that God made man in His own image, male and female, and that the woman is not complete without the man, neither the man without the woman, neither can they be perfect one without the other. I don't want to be here in the earth alone, I can't afford it, I want the companionship of my wife and children, and friends. If I am not perfect here without them, how can I be there?

"I believe in the eternity of the marriage covenant as it was taught by the Prophet Joseph Smith, and those who do not enjoy that privilege by the holy priesthood will come up in the resurrection singly and apart, for the contracts that we make for time will end when time is over.

"I will not have time to enumerate to you the many things I believe, as taught by the Prophet Joseph Smith, but we are willing and ready to preach to the people of the world if it will make better men and women and better children of us, more obedient to our parents, and those parents more obedient to our heavenly parents than they would be without a knowledge of these things.

"I have been requested by President Benion to offer the dedicatorial prayer. In reference to the principles that we hold as essential, we believe that the earth is the Lord's and the fulness of it. We dedicate our all to the Lord and ask that we be prospered, and that we may reap an abundant harvest, and that is why we have prospered. We dedicate the land to the Lord, and ask Him to accept of it. We are trying to teach the principle that the earth is the Lord's, with its silver, gold, flowers, finery, and we are only permitted to use them. When a man builds a house for his family, he calls his family and children and they bow down before the family altar and say, 'Come, Father, and take possession of it; let Thy Spirit come and dwell in our midst. Let the spirit of quarrelsomeness be banished away, and let only the spirit of peace, love, union and confidence dwell in it and move our hearts to thankfulness.' So we dedicate this house unto the Lord, that it may be His, that it may indeed be the house of prayer, house of devotion and house of humility where angels may come and not be ashamed, where the Spirit of the Lord may descend upon those who assemble here, who come to worship Him. This is our reason in dedicating this house to the Lord."

"To whom a little is not enough, nothing is enough. Give me a barley-cake and some water, and I am ready to vie even with Zens in happiness."—EPICURUS.

THE POPE AND TEMPORAL POWER.

WHATEVER the final outcome of the European war will be, the probability is that papacy will gain by it in secular power and influence. This inference is drawn from the fact that Great Britain and some other countries have hastened to send representatives to the papal court, as if the Pope were one of the political rulers of the world.

The press has told us that King George has appointed Sir Henry Howard special envoy from Great Britain to the Vatican, and entrusted him with the mission of congratulating the Pope on his elevation to the pontificate. He also, it appears, has instructions to acquaint the head of the Roman Church with the causes of the war and keep him posted on the further developments, from the British point of view. It is, further, intimated that this mission would give him an opportunity of solving questions of interest to Catholics in the British empire—a very liberal bid, apparently, for papal favors.

The Pope is said to have received the British envoy very cordially and, in his reply to the speech on the occasion of the presentation of credentials, expressed his appreciation of Great Britain's attitude towards the Holy See, and he hoped, he said, that the presence of the British envoy would further cement the good relations between the Roman Catholic Church and the great realm in which so many Catholics live in prosperity.

Great Britain, then, has again assumed diplomatic relations with the so-called Holy See, after an interval of centuries. This is an event of importance to the religious world everywhere, for it marks another step in the triumphant march of papacy toward the goal—the restoration of secular power, which was lost in 1870, when Victor Immanuel made Rome the capital of a united Italy. It was the war between Germany and France which deprived the Pope of the support of French troops and guns, and caused his loss of the last vestige of temporal power; it looks as if another German war would go far toward restoring that power.

J. M. S.

THE birth at Bethlehem sounded the knell of imperial prerogatives and privileged classes throughout the world. The privileged classes rightly interpreted the meaning of the new movement, and set themselves in vain to destroy it. The words of Jesus Christ proved to be the protoplasm of democracy, and nothing has been able to suppress this divine life and its resultant growth.—LYMAN ABBOTT.

IF the saints cannot endure, and endure to the end, they have no reason to expect eternal salvation.—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 14, 1915.

EDITORIAL.

A WORD TO MISSIONARIES.

At the beginning of the new year it seems appropriate to address a word of counsel and encouragement to the elders laboring in the British mission. Let us take hold of the work with a new and firm determination to serve the Lord humbly to the best of our ability. The time passes rapidly. After only a few months our opportunities in the mission field will be ended. Our record will be made. Shall we then be forced to confess that much of our time was wasted in idleness, or in frivolity, while precious souls were sinking in the depths of ignorance of the truth, superstition and darkness all around us? God forbid! But in order to escape this we must at all times feel our responsibility as Paul did when he exclaimed, "Woe is unto me, if I preach not the gospel" (I. Cor. 9: 16). If we are animated by that spirit, we will take hold of the work this year in earnest and, with the help of our heavenly Father, make it a record year in our missionary labors.

In order to succeed we must, first of all, overcome the temptation to look upon our engagement in the Lord's vineyard as a sacrifice. It is true, we have for a short time parted with friends at home, and, perhaps, left business interests that needed our personal attention. We are spending time and money on the mission, though most of us, as the world judges, can ill afford it. But for all that, missionary labor is not a sacrifice. It is an honor and a privilege.

It is an inestimable honor to be counted worthy to hold the position of ambassadors of Christ to the world, for the purpose of bringing the children of men out of their state of rebellion into one of loyalty and allegiance to our Lord, who at the same time is our Brother and our Savior. It is impossible to imagine a greater honor. Crowns and thrones, and the splendor of earthly courts are at best but worthless tinsel in comparison with the glories of the government which the missionaries of Jesus Christ represent. And it is, as we said, a privilege, too, to hold that position. For, in sending us to the world with a message of conciliation, the Lord has, graciously and mercifully, given us a chance to gain an eternal reward, which can be obtained by no other means. We are, indeed, indebted to the Lord for the opportunity He has given us as missionaries to lay up for ourselves a treasure which is safe whatever happens to our accumulations on earth. If we only

understood these things correctly, we would be more anxious to place something to our credit in the eternal treasure vaults than to invest in stocks or bonds, or to deposit money in savings banks.

Let us pray that our minds be opened to a realization of the opportunities the Lord has given us as His messengers, and if the evil one tempts us with home sickness, magnifying the joys and pleasures we have left behind, as he did when he reminded the Israelites in the wilderness of the flesh pots and onions they were used to, let us promptly recognize the voice of the adversary and command him, "Get thee behind me, Satan." Let us not waste time and energy counting the days and hours that must elapse before our release is likely to come. Let us not worry if every steamer does not bring us letters and papers from home. Time will go faster if we attend to our duties faithfully, and honor our calling. No one who is not with his whole soul in the mission field can do justice to the work, and least of all he who lives at home in spirit though he is abroad in his body, and whose chief desire is for the hour of release.

Let the elders remember, and try to realize, that they are carrying with them the keys to life and death; that they have authority to offer the children of men all the gifts and blessings which our Lord purchased for them through His atonement; and that to hear them is to hear Him. Let them realize that it is their office and calling to bear witness to the truth, publicly and privately; to comfort those who are in sorrow and distress; to counsel and guide those who are in doubt; to encourage and instruct those who are anxious to find the way to life and exaltation; and in every respect to be true friends to the children of men with whom they come in contact; that it is their duty to break the bread of life to the hungry souls and lead those who are thirsty to the Fountain of living water. It takes all the time and energy we have to perform these duties, and to keep ourselves prepared and in a condition to do them satisfactorily and acceptably to God our heavenly Father. Unless our minds are filled with the spirit of this calling, we must fail. The captain who stands on the bridge during a storm will lose his ship, if his heart and thoughts are wandering away from the necessary manœuvres. The general in battle will be defeated unless he gives all his genius and manly activity to the plans of defense, or attack, as the case may be. The shepherd will see his flock perish in the blasts of the winter, or the jaws of the wolf, unless he understands the nature of his duties and is vigilant and energetic, and prepared to work and watch night and day when necessary. No less diligence is required of the missionary in the field. And, furthermore, the Lord will hold His servants responsible for the manner in which they perform their duties, as He told the Prophet Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them

warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." On the other hand: "If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ez. 3: 17-19). This is the word of the Lord to Ezekiel, and it contains a principle which is true in every age when God sends messengers to His children.

One of the special duties of the missionaries is to circulate tracts and books containing information concerning the gospel and the Church. This, to many, is trying work, and some cannot see the use of it. Let us say, in the first place, that tracting is part of a missionary's labor and that to neglect it, for any reason whatever, is to shirk an important duty. In the second place, it is the unanimous testimony of the elders who faithfully do this work, that they are blessed in it and feel joy and satisfaction at the end of each well spent day. Finally, nobody knows the wonderful results that frequently come from the giving away of a tract. Many a faithful Latter-day Saint counts his, or her, conversion from the reading of a gospel tract. Tracting is like sowing. It takes some time before the fruit of the seed scattered broadcast is ripe for harvest, but it will come in due time. And so we know that the word of the Lord shall not return void, "but it shall prosper in the thing whereto I sent it" (Is. 55: 11).

The missionaries in Europe to-day are in the field at a time when more than usual earnestness and diligence are needed. We can hear the roar of thunders rolling over the world in the calamities of war and its concomitants; but louder than the voice of cannon and the cry of anguish which pierces the heaven from nations struggling in the coils of the old serpent, rises the testimony of the angel with the little book in his hand, that from now on there shall be no more time (or delay), but that the mystery of God is about to be "finished" (Rev. 10: 1-7), and this is the testimony we have been commissioned to bear. How shall it be brought to the millions who are being sent out to meet death? It is our mission to carry the message to a dying world. Many will reject it on this side of the veil, but who knows but that the fact that they have heard it in mortality will be of some advantage to them on the other side, if, in the mercy of God, they are given another opportunity of repentance and acceptance of such a degree of glory as they shall be able to bear (Doc. and Cov., Sec. 76: 74-76)? Let us, therefore, be diligent. Let us pray in order that we may be in communication with our heavenly Father and receive inspiration, wisdom, and strength. Let us be united and support loyally those under whose direction we are laboring. Let us be filled with the spirit of our calling, and the love of Christ which passeth knowledge.

It is not our custom to ask the public, through these columns, for patronage for the *Star*, but an appeal at this time to the elders and saints for loyal support is proper.

For three-quarters of a century the *Millennial Star* has been a standard bearer of truth in this part of the world. It is one of the chief sources of historical information regarding the Church of Jesus Christ of Latter-day Saints. Among its editors and contributors there have been men and women of great prominence, and it has always been a high-class publication, giving forth no uncertain light on matters of doctrine, but always leading the enquirer, like the Star of Bethlehem, to the cradle of the Son of God. The *Star* is, therefore, one of the Church publications of which the Latter-day Saints are justly proud.

But Church members and subscribers in the British mission emigrate, and in their new home their interest naturally becomes centered in other newspapers and magazines, and their subscriptions to the *Star* expire. Elders are constantly being released, and as others are not at present sent to fill the vacant places, the circulation of the *Star*, as well as Church tracts generally, will naturally suffer, unless the elders and saints who remain in the mission re-double their efforts in behalf of this class of literature. It is this fact to which we have desired to call attention in these lines.

We hope the saints and elders will do all they can to get subscribers for the *Star*, and see that it is circulated among friends and enquirers. Many saints, both here and in Utah, might do some good by sending in a subscription for a friend, or for several friends, and by that means be assisting in the work of preaching the gospel. For it is, now as always, the aim of the editors of the *Star* to maintain its character of an earnest and intelligent witness for the truth.

Contributions are also solicited. Anyone who has a thought to present, or a fact of general interest, is cordially invited to submit it, and if suitable for publication it will be accepted, in order that the contents of our little magazine may be as interesting and varied as it can be made. We thank our readers and friends for the encouraging patronage in the past, and hope for co-operation in the future in this important labor in the Lord's vineyard. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3: 20, 21).

HYRUM M. SMITH.

Special Notice.—Bound volumes of the *Millennial Star* for the the year 1914 can now be had at this office. Bound in dark half calf, price 6s. 8d.; cloth, price 6s.

LETTER OF ACKNOWLEDGMENT.

THE following communication from Mrs. Annie Cartmell, the Lady Mayoress of Preston, has been received by Sister Fanny Rogerson, President of the Relief Society of the branch of the Church in that city:

"Mayor's Parlor,
Town Hall, Preston,
December 14th, 1914.

"Dear Madam,

"We are pleased to receive your splendid parcel of comforts for the soldiers. They will be sent to the front immediately with other gifts, and will be most gratefully received by the men. The officers who acknowledge the gifts say that they have a most cheering and inspiring effect on the men. With many thanks,

"Yours sincerely,
ANNIE CARTMELL,
Mayoress of Preston."

PRESIDENT OF "RE-ORGANIZED" CHURCH DEAD.

ACCORDING to American papers just at hand, the President of the so-called Re-organized church, Joseph Smith, died at his home in Independence, Missouri, on the 10th of December, 1914, at the age of 82 years. For some time his demise has been expected by his family and friends. A short time ago he became blind, and then his heart was affected, and it was evident that the end was near.

Joseph Smith was the son of the Prophet Joseph Smith, Jr. He was born at Kirtland, Ohio, on the 6th of November, 1832, and in his early childhood he suffered hardships and deprivations incident to the persecutions of which the saints, and especially the Prophet and his family, were the objects at that time. At the age of five he spent a night in Liberty gaol with his father, and shortly afterwards, with his mother, he tramped across the dreary prairies from Missouri to Nauvoo, Illinois. He was only twelve years old when the bodies of his father, the Prophet Joseph, and his uncle, Hyrum Smith, the Patriarch, were brought to Nauvoo from Carthage, where the mob had sought to quench its thirst for blood in the pure springs that flowed from their hearts.

For some reason or other "young Joseph" did not go with the Church of Jesus Christ of Latter-day Saints to Utah, although his father on more than one occasion prophesied that the Church should flourish in the mountains, and was seriously contemplating a general exodus to the West before his martyrdom. The fact is, that his mother, owing to some fancied grievance, refused to sustain Brigham Young. She then married outside the Church,

and "young Joseph" was brought up under anti-"Mormon" influence. As a consequence he, together with many others, remained behind, and when, in 1860, William Marks and others decided to establish a church of their own, he accepted the call to the presidency, somewhat reluctantly, well knowing that such a position cannot be legitimately filled by human authority. In 1872 the headquarters of the new church was established at Lamoni, Iowa, and in 1906 it was removed to Independence, Missouri.

Joseph Smith will be succeeded in the presidency by his son, Frederick M. Smith, who was appointed to that position some years ago, by the consent of the people in conference assembled.

In the year 1860, Joseph F. Smith, now president of the Church of Jesus Christ of Latter-day Saints, went on a mission to Great Britain, in company with his cousin Samuel. When passing through Nauvoo, they called on young Joseph and his brothers Frederick and Alexander. President Joseph F. Smith relates two incidents from this visit, which may be of interest at this time. We quote from the *Historical Record*, page 189, 190:

"We arrived in the morning early, having lodged over night at Montrose, as we traveled from Burlington down to Montrose by a river steamer. We found Joseph occupying the old homestead of his father, near the river bank, and put up with him. We (Samuel and I) were soon afterwards conducted over to the Mansion, the residence of Aunt Emma and Mr. Bidaman and their family, by Frederick and Alexander. In the large dining room, which I had last entered in my childhood to witness the slain bodies of the two martyrs, some sixteen years before, we found Aunt Emma sitting, tailor-like, on the large side table. I knew her instantly; she was sewing. Frederick remarked, 'Mother, do you know these young men?' She instantly raised her eyes, lifted her glasses on to her forehead, and looking at me said, 'Why, as I live, it is Joseph! Why, Joseph, I would have known you in hell. You look so much like your father!' These were her exact words. They fell with bewildering surprise upon my ears, and I shall never forget them. She had not seen me for fourteen years or more, and did not know till that instant that I was within two thousand miles of her. She seemed not to be so clear in recognizing Samuel, although he had visited them a short time before.

"When Joseph conducted Samuel and myself to our chamber, he said, on bidding us good-night, 'John S. slept here a while ago, and he had a dream. I have had several myself in this room, and I would like you to remember what you dream to-night and let me know.' This was but a few weeks after his acceptance of the position he now occupies at the hands of William Marks and others. He was feeling somewhat zealous and urged us not to go any further on our mission, but stop and reflect, etc. In the morning I asked Samuel if he had dreamed anything. He replied, no. I then told him my dream, as follows: 'I thought I was

standing on a large pine raft, moored at the foot of the street in the edge of the river, and was fishing with a hook and line, and I thought I pulled out the fish almost as fast as I could bait my hook. The water seemed clear, so that I could see into it at great depth. I stood on the outer edge of the raft, which was large, filling the space opposite the street. Soon I dropped my hook as usual, and no sooner had it sunk below the surface than I saw a huge gar making directly for it. Fearing I would lose my hook, I drew it rapidly out, but the gar was so determined to nab it that he ran out of the water more than half the length of my arm in the vain attempt to snap it. However, I saved my hook and line, and carried away my fish.' When I told Joseph my dream, he made no reply, and the subject was dropped."

SOME THOUGHTS ON PRE-EXISTENCE.

MAN, from the very first dawn of his intelligence, has always clung to, and believed in a "Something" stronger and more lasting than himself. Whenever the human mind is filled with thoughts of God, a "Something"—a "Celestial Something"—is pictured, surrounded by glory and light. How does this picture come into the mind? Does it spring from tradition, or from that which our parents and guardians have taught us to believe when our minds were just on the brink of intelligence? This helps us to express our picture; but is there not a strong and firm conviction that this divine picture has grown in you, that it is a part of you, and that sometime and somewhere you have really seen it and played a part in it?

No man has ever yet completely torn aside the veil that divides us from our former estate, or first estate. But what are these sudden recollections and half-visions that come to some of us? Memories, we are sure, that belong to a purer state than this of mortality? In Hebrews 12: 9, we read: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" and also, Eccl. 12: 7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Now, those of you who truly believe in a true and living God, know that there is an ever-living spirit within each one of us—a spirit that has lived in a former state, one having intelligence, experience, love; one that has been free to act and choose for itself in being permitted to descend to the second estate where, with a continuation of intelligence, experience and love, it is able to work out for itself—bring in itself its own life—its third estate, and then eventually its own heaven.

Burnley. CONSTANCE THOMPSON.

THREE PICTURES.

SOME time ago I visited an ancient museum. There hung on the wall three great pictures which seemed to be little noticed, but to my mind they conveyed a lasting impression. The first represented a man fully equipped in the armor of an ancient warrior with sword in hand, and underneath were the words, "To fight." The second represented the same man in homely dress, seated with a volume on his knee, in an attitude of deep thought and study. The third picture portrayed the man in the garb of the humble worker with spade in hand, and around him the freshly dug soil. Underneath were the words, "To work."

It is, or should be, the aim of every Latter-day Saint to possess these three characteristics, "to fight," "to learn," and "to work." In order to fight the good fight we must put on the whole armour of God; the helmet of salvation, the breastplate of righteousness, the shield of faith, and have our loins girded with truth, and our feet shod in the preparation of peace. We should wield the sword of the Spirit, which is the word of God. This is a call not to believe in a doctrine, but to become one in mind and heart and will with Him who has brought atonement for sin, and loved us even to the death on the cross. Therefore, let us fight the good fight, having as our leader the Captain of our salvation. Then we must learn; learn to do well. Have we given any time, or thought, or love, to win souls for Him? The problems of life are dark and dull for many. What are we doing for them—we, who have the light? Our life should be a reflection of the life of Him who loved and gave. Let us then learn to love the loveless, so that our lives may be so inspired that others may be led to acknowledge Him. Work while it is day.

To tell all there is to tell of the love of God to man would be impossible. May every member of the Church of Jesus Christ, the wide world over, prove love's personal value, and be able to say, "Who loved me," and then, as that loves grips us, it will become a driving force which shall result in love's fullest response of lives so yielded that this love will flow through us and out from us to other lives.

"Sweetly may we all agree,
Touched with softest sympathy:
Kindly for each other care,
Every member feel its share."

Wakefield. E. MIDDLETON.

EARLY piety will be the greatest honor of young people, and bring them as much as anything, and as soon, into reputation.

THE consciences of mankind are formed by the education they receive.—BRIGHAM YOUNG.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Aberdeen, Scotland (Scottish conference), on January 1st, 1915, when one person was admitted into the Church of Christ. The applicant was baptized in the river Don, Elder William H. Keysor officiating.

Died on the Battlefield.—According to a notice in *Der Stern*, two brethren of the Swiss and German mission have fallen in the war. Hans Max Walter Völker, of the Stettin branch, born January 25th, 1894, was killed on November 2nd, 1914. Richard Herman Alfred Liewald, of the Görlitz branch, born March 21st, 1891, was killed on September 8th, 1914.

Releases and Departures.—The following named missionaries have been honorably released from their labors in the British mission, and sailed for St. John, January 6th, 1915, per s.s. *Scandinavian*: Wilford W. Rich, Niels J. Anderson, George Stevens, Joseph A. Gagon, George G. Campbell, Francis E. Nelson, Elmer E. Ainscough, Albert D. Clark, Jr., Walter Scott. A company of eleven emigrants took passage on the same ship, Elders Wilford W. Rich, George Stevens and Francis E. Nelson being in charge.

DIED.

MORLEY.—On December 15th, 1914, James Morley; born at Sutton-in-Ashfield (Nottingham conference), October 17th, 1833; baptized April 8th, 1898. Deceased lived and died a faithful Latter-day Saint.

SUTHERLAND.—At Aberdeen, Scotland (Scottish conference), December 22nd, 1914, Charles Sutherland.

THOMAS.—At Middlesbrough (Newcastle conference), December 28th, 1914, Sarah, the beloved wife of John Thomas. Deceased was baptized at Stockton-on-Tees, March 13th, 1885, by Elder Thomas Butterfield. Sister Thomas was a faithful Latter-day Saint.

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